Volume LVII CHICAGO, JUNE 14, 1906 Number 16

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

TOWER HILL READING LIST

The following is a list of books suggested as summer reading for the Tower Hill Summer School, and it may be a suggestion to others who in the spirit of Tower Hill Summer School would fain find profitable vacation occupation in restoring the strength by renewing the mind and refilling the mental and spiritual reservoirs preparatory for another year's campaign:

FOR OLD TESTAMENT STUDIES:

"The Evolution of a Great Literature," by Newton Mann. James H. West & Co.

"Introduction to the Literature of the Old Testament," by S. R. Driver, D. D. Scribners.

Prof. George R. Noyes's Translations of the Poetical and Prophetical Books of the Old Testament. American Unitarian Association.

American edition Revised version of the Bible.

"The Messages of the Prophets," by Sanders & Kent. Scribners.

"The Priestly Element in the Old Testament," and "The Prophetic Element in the Old Testament," by W. R. Harper. University of Chicago Press.

Any of the writings of Cheyne, Cornill, Montefiore, Budde, etc., etc.

SOCIOLOGY:

"A Joy Forever," by John Ruskin.

"The Neighbor," by Nathaniel S. Shaller. Houghton, Mifflin & Co.

"Man, the Social Creator," by Henry Demarest Lloyd; a posthumous work edited by Jane Addams and Anne Withington. Doubleday & Page.

BIOGRAPHY:

"The Autobiography of Benjamin Franklin," apropos the bi-centenary.

"Life of St. Francis of Assisi," by Paul Sabatier; an informing and soul-forming book. Scribners.

OUT-OF-DOOR STUDIES:

The best introductions to bird, plant and insect life at hand. The writings of Henry Thoreau and John Burroughs, by common consent, head this list.

POETRY:

Browning, Whitman, Emerson, always in order. The dramas of Stephen Phillips may stand for the newer poetry.

NOVELS:

This is the time to seek acquaintance with novels which everyone is supposed to have read, but which too many have not, of which the following are a type:

"All Sorts and Conditions of Men," by Walter Besant.

"Adventures of a Phaeton," and "The Strange Adventures of a House Boat," by William Black.

"Westward Ho!" by Charles Kingsley.

"Handy Andy," by Samuel Lover.

"Rudder Grange," by Frank Stockton.

"On the Field of Glory," by Sienkiewicz.

"Frontier Stories of the Indians and the Pioneers," by Cy Warman.

"The Virginian," by Owen Wister.

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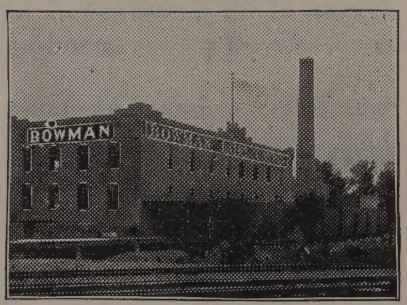

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LVII THURSDAY, JUNE 14, 1906 NUMBER 16

Christianity made men brothers in the church; humanity will make them brothers everywhere and in all works and fruits. Christianity promised the workers heaven; humanity will fulfill that blessed promise by putting into every man's hands every tool needed to begin to build that heaven here. It will make for him a calendar in which this world is dated as the next world, and each today as an anniversary of the life immortal—the life we are living now.

—Henry Demarest Lloyd.

The Chicago Evening Post has displayed interesting newspaper energy and has scored an editorial triumph in securing the services of W. D. Nesbit, one of the few men in Chicago's newspaper world who is a real poet. He has made the "line-o'-type" column in the Tribune classical, and we are sure that "The Innocent By-Stander" in the Post will prove himself a most genial and companionable friend to whoever will loiter with him. We will be surprised if the Post does not find its already long list of thoughtful readers materially increased. We congratulate the Post and salute our friend and neighbor—Nesbit.

A loyal friend and co-worker sends thoughtful encouragement to the Unity office by writing:

"We could not respond with much financial aid this year to the appeal of the Congress of Religion. However, we are still deeply interested in the cause and truly in sympathy with it. Unity for June 7 is just received; I enclose stamps for extra copies which I wish to send to friends—some of them in England. They will do much good. If the gift of 'breaking the bread' is not ours, the privilege of passing it to the multitude may be, and 'serving tables' is quite as honorable as prophecy, though it may not require as high order of mentality. If those who 'break bread' and those who 'serve' make the best use of their talent in the right spirit, they stand as equal in the sight of the Father, as they should in the sight of men, for, after all, 'What have we that we have not received.' Chadwick's poem, 'A Prayer for Unity,' goes to my heart. I feel increasingly that all work of reform must be promoted in a right spirit. Only in so far as this is done can it succeed permanently. It 'must rule in our hearts,' this Spirit of Love."

A Chicago lawyer has been having a tilt with the Evening Post of this city over the race suicide problem. The Post has been bemoaning the fact that a Wisconsin farmer found it necessary to harness his little children to the cabbage rake in order that a sick man might support a sick wife, and suggests that such children had better not be born. The lawyer retorts that the journalist might better use his influence to bring about such social conditions that it would be no longer criminal to "bring children into the world." He thinks an investigation would show that "more money is spent in Chicago every year on dogs, cats and automobiles alone than would provide education, joy and happiness to every deserving family in the United States." We join with the lawyer in believing that "if we could teach the people that more power is wasted in the frivolous pursuits of life than would be necessary to redeem every child who struggles for life, pure air, and, above all, genuine human sympathy," there would be no need in America of a "problem of the poor." The heart of the problem is a righteous investment of the overflowing bounty of our land and time. The errors of the poor can be corrected only insofar as the follies of the rich are exposed, rebuked and in due time corrected.

A successful lawyer of Chicago attended the Tuesday evening session of the Congress of Religion at the Union Park Congregational church, and he was moved to write to the editor of Unity, who presided that night, his appreciation as follows:

"It was my very great pleasure and privilege to listen to the four most able, interesting and instructive talks delivered before the Congress of Religion at the Union Park Congregational Church last evening. It seems to me that the ministers and the church must look for something radically wrong within itself and its management when it is possible for four such discourses, which I would not have missed for a great amount of personal sacrifice and money earned by such sacrifice, could have been delivered in one of the great churches of the West Side, one of the most thickly and oldest populated districts, inhabited by a large population of the so-called 'middle and better classes,' and not have the main auditorium filled and the church doors overflow with the people who would seek admission. If we could hear problems of the present day discussed on Sunday in the same able manner that they were discussed last evening, by the minister in the pulpit, our churches certainly ought to be filled and we surely would take a long stride forward on civilization's highway. It is very rare,

if ever, one can listen in one evening to four such able speakers. Each of the addresses could be truthfully praised without limit, and the praise given to any one not lessening in the slightest measure the value of the one with which it is compared."

We hear much of the "cramming" process in our public schools, but for a deliberate attempt to superinduce intellectual dyspepsia or else moral insincerity and culture affectation commend to us the requirements in a certain university that demands that a senior in one semester should give written estimates of twenty-one standard novels, including three of Scott's, two of Dickens, two of Thackeray, two of George Eliot, Charles Reade's "Cloister and the Hearth," Meredith's "Richard Feverell," with one each of the long novels of Jane Austen, Bulwer Lytton, James, Stevenson, Trollope, Kipling, etc. We venture to submit that no professor of said university, of mature age, would undertake to give a written estimate of these novels, based on first-hand study in less than a year's reading, without many interruptions at that. While this senior, with undisciplined brain, with half-formed muscle, with a growing body and two or more collateral studies, is expected either to have read with sufficient care these twenty-one great books to justify an opinion or else face the issue by a mountainous make-believe, skimming here and there a page, plunging desperately into this reviewer and that, and thereby making a "bluff" in the class room, winning a "standing," "passing," and acquiring evermore a disgust for the novels mentioned or a habit of superficiality that is antagonistic to culture and to thoughtfulness which it will take many years to overcome, if, indeed, the damage be ever undone. This is the age of child-protection. Much is said in behalf of the overworked child in the shop. It would seem as though there is something to be done in protecting the immature from the tyrannies or something worse of this kind of college discipline (Sic!).

Last Sunday was another proud day for the "Mother Church" of the Christian Scientists. They dedicated one more "biggest thing" in Boston; a two-million-dollar church, whose dome rises higher, we believe, than the Bunker Hill Monument; the largest collection of chimes, the largest bell, etc., seating five thousand people. Mother Mary Baker Eddy sent a formal message instinct with maternal pride. In this material expression of a faith which espouses the non-materiality of life and religion, the telegraph reports her as assuming that this "is the one edifice on earth which most prefigures self-abnegation, hope, faith, love, catching a glimpse of glory" (!!!) Here is a mountainous egotism paralleled only by the third Elijah himself. May this Dowie-like conceit be saved from a "Zion"-like collapse. Of "hope" and "faith" and the "glimpse of glory" we may not speak; these are spiritual verities for which there are no external standards of measurement; but of "self-abnegation" and "love" we can ask for some material evidence, and without passing at all upon the merits of their claim, we can say that a "two-million-dollar" church in these bumptious days of capital, when millionaires and their proteges are growing vulgarly common, is inadequate evidence of "self-abnegation," and that a church which has neither hands, dollars nor tears for the over-worked laboring man, the underpaid laboring woman, the pinched mill child, the growing injustice and the proud corruptions of the commercial world, a church which last Sunday honored its Christ with mahogany and marble, plush, stained glass and six successive audiences each five thousand strong who listened to the reiteration of Bible texts with Mother Eddy's sacred rehashing of Oriental philosophies as alternate readings, does not offer convincing evidence of the "love" represented by the lowly Nazarene who "consorted with sinners and went about doing good." There was something painfully grotesque in the dramatic attempt to vindicate their faith on the part of the forty scientists who were precipitated by the auto-touring car into a fifteen-foot ditch and who, battered, bleeding, and broken, proceeded to sing hymns. One injured sister is reported as having begged the bystanders to lift her up so that she could join in the singing. The singing is altogether commendable as evidence of fortitude and of faith, but it was inadequate to the emergency. Adhesive plasters, bandages, ambulances and hospitals are necessary, as has been proven over and over again, in case of automobile accidents, even for Christian Scientists.

The Congress of Religion

The twelfth annual session of this body has come and gone. As predicted last week, the program was so full and extended that it will be impossible to present more than suggestions of the things said and done. So much of "Reports" of the meetings as can be offered will be offered by other hands in the Congress columns. Many of the papers read will appear in successive issues of this paper. We have editorial space only to indicate the quality and spirit of the meetings.

It has been the business of the writer to make programs for congresses, conferences and conventions for over thirty years, and he can truly say that with the exception of the master conclave, the Parliament of Religions, this coming together has made more of a dent on the community, reached a wider range of constituents, touched more churches, and has received more extended and favorable no-

tice from the daily press than any other he was ever associated with.

With only minor deviations from the printed program the "Congress Broadside," arranged for Sunday, June 3rd, was carried out, and we have assurance from many quarters that the message of the "Broadside" was delivered in one way or another in many churches outside of and beyond the dozen or more planned for.

And the program as printed for Monday, Tuesday, Wednesday and Thursday was literally carried out, with the single exception of the failure of Prof. E. A. Steiner, of Iowa College, to be present, on account of exhausted strength, incident to the closing days of a strenuous year's work, and one other non-appearance of a local speaker as the result of the only slip in the complicated correspondence incident to program-making.

As such audiences go, the attendance, while never large, was always good, with the exception, perhaps, of the last meeting, on Wednesday evening, when the extremely hot weather and the intense interest of the day's program, found an exhausted constituency.

The breadth of the program was obvious to anyone who carefully studied it. The depth of the program was a profound reassurance that the fundamental contentions of the Congress are true, viz., that there is a vast common ground dear to the thoughtful representatives of all the sects and systems, and that in seeking this common ground such representatives come upon the real inspirations of religion. The disposition to criticise, distrust and antagonize fades away and flippancy gives place to earnestness; the harmonies of the head grow insignificant and are forgotten in the presence of the greater harmonies of the heart.

The meetings were earnest, devout, and, so far as a studied program would admit, spontaneous. There was much extemporaneous work done, and it was high work.

The "Round Robin" experiment worked well. It was indeed an itinerant congress, and the congress was edified and instructed by what it saw as well as by what it heard. It was a laboratory study of applied religion. To see Graham Taylor, Jane Addams and Mary McDowell in the phenomenal settings which their own spirits have created, to catch them, so to speak, at work, in such a way that they unwittingly interpreted their work perhaps more felicitously than could be done under any other conditions, was an opportunity high as it is rare. The score or more of ministers from the various denominations that were present at these demonstrations returned to their work with new courage and clearer vision. The things to be done and the spirit in which to do them rose before them as a fresh revelation.

Without any invidious comparison, to the present writer, the program all of which was interesting and stimulating, throbbing with frankness and earnestness, reached its three highest peaks at the Commons, the University and at "Davis Square"—the municipal demonstration.

In the wonderful address of Graham Taylor in the early hour on Wednesday, where, in the much used parlor of the Commons, with the earnest work already on in the adjoining rooms, he told of how twelve years ago he set himself to the task of making a home for the needs and aspirations of that mixed community, and how in pursuing that end the politics of a corrupt ward were renovated, the heterogeneous community, largely of foreign birth, was to a degree socialized and the grewsome situation of a congested tenement district still existing, became painfully manifest. Graham Taylor always says something when he talks, but that morning his speech was as enkindling as it was clarifying.

At the University on Wednesday afternoon Haskell Hall promptly filled to overcrowding. Before Dr. Patton's masterly address on "The New Theism" was completed a standing constituency congested the hall and the audience was invited to occupy the more spacious Cobb Hall, and it was promptly filled by a remarkable audience, a generous proportion of which was gathered from the faculty and student bodies of the University, which listened to Professor Foster's wonderful interpretation of "A Modern Conception of God," one that would be consistent with the disclosures of science on the one hand and the needs of the human soul on the other. It may perhaps be some time before this scholar will feel that this "study" will be ready for print, and when it is printed the enkindling earnestness, the glowing intellectuality, the almost pathetic sincerity and commanding frankness cannot be produced. Perhaps the majority of the congregation was incapable of following the professor in some of his more subtle analyses; perhaps the majority of those who did, dissented from, if they did not resent the conclusion, but all were moved by the speaker's prophetic earnestness. It was as if the spirit of one of Israel's noblest had come again to the earth. His face flamed as a banner of light in his closing reaches, and his whole frame was a-quiver with enkindled intellectuality.

To the writer ,the third climax came when, after the refreshing cup of tea or glass of lemonade at the University Settlement and the reminiscent interpretation of the same by Miss McDowell, the band, still largely clerical, followed her guiding through the wretched, inadequate, overpacked, unsanitary, Slovack regions "beyant the Yards," the very center of the territory described in Sinclair's "Jungle," to the "Davis Square," the municipal triumph. Sociologically speaking, it was out of hell into heaven. Here the best life of Chicago, the

highest work accomplished for civic reform and municipal improvement since the great fire, comes to a flowering. A little patch of ground of only a few acres, blooming with flowers, with generous spaces for ball and other adult games, with ponds for children to wade in, squares graded to age, filled with swings, teeter-boards, merry-go-rounds, parallel bars, and all kinds of contrivances for healthy play; an outdoor swimming pool with the preliminary shower baths, that would accommodate one hundred and twenty-five plungers at one time; with a "house" that offers cool and quiet resting place, a model five-cent lunch counter, a branch of the public library, a woman's gymnasium and a large dancing floor, free for all,—all of it provided by the city, protected and sustained by the city.

It was nearly seven o'clock when we arrived. One would have supposed that children and adults would have been at their supper, but the little square fairly swarmed with children who were too happy to be boisterous, too foreign to be impudent. The swimming pool was filled to its maximum with those who were making the most of their twenty-minute privilege, and the next relay was anxiously waiting for their turn. There are eleven such places in Chicago now and a crying need of a hundred more just such places; and there is money enough in Chicago to build them when the spirit of the Congress becomes dominant and the higher economies it advocated and represented are realized.

But we must not trench further upon the space or the material of the reporters. Of the outlook of the Congress, its present status, its new grip on its task, and we hope a new grip on the sympathies of old friends and a new chance to make new ones, we must speak at another time. Suffice it now to say that the general secretary, after twelve years of service, accepts his promotion to the second vice-presidency and chairmanship of the executive committee with gratitude, and makes place for his successor, a secretary without a qualifier—Cyrus A. Osborne, with great confidence that "greater things than these" is he to accomplish. Mr. Osborne has already demonstrated his capacity to work. The successful meetings just held were largely his conception and wholly his execution.

Friends, old and new, let us rally around the young man, hold up his hands and share with him the high opportunities to work and self-denial that press upon us.

The Perplexities of Packingtown

The explosive quality of the present packing house agitation which fills the papers is characteristic of the spasmodic character of American life at the present time. Conditions at the Stock Yards are no worse and in many cases are much better than they have been during the many years that are gone. The offense to good health, to good taste, to good morals cannot be traced to a few packers nor to the violation of a few ordinances. They are characteristic of the hurried, greedy, grasping, competitive life of our age, for which no few men or class of men are alone responsible. We hold it unfair now, as we did at the time of the great Iroquois disaster to attempt to punish the few for the crimes of the many. If inspection has been poor, the sanitation bad; if the food economies have been forced, making many things appetizing by the labels that are undesirable to the stomach,—the municipality, the commonwealth, the nation, the spirit of the age, is largely responsible. All these have conspired to applaud the commercial spirit that has rejoiced in profits without asking either of science or of morals to scarcely scrutinize the ethical or spiritual output and the sociological by-products.

Spite of all the "inspections" and "reportings," the fundamental outrage has not yet been touched upon. The truth of it is, Chicago is now carrying at the heart of its municipality an industry which in the very nature of things, if properly conducted, must be suburban or rural. The thoughtful citizen of Chicago has for the last twenty-five years watched with growing horror the close investment of this mighty industry with crowding thousands of highly congested human tenements. Some forty years ago the Stock Yards were located far out on the circumference of a comparatively small city. Now it is miles inside of city limits. It is a physical impossibility to secure proper laboratory conditions for the scientific slaughter of the millions of cattle, pigs and sheep that come to this slaughter-house every week, in a territory a mile square; and it is still more of an impossibility to adequately house, with the attendant privileges of air, water and space fitting to an American community, the seething mass of laborers with their wives and children crowded into the congested territories immediately adjoining the slaughter-house in the city.

The only adequate remedy is for the municipality, under the provisions of Common Law, to declare the Stock Yards and the attendant packing house a "nuisance" and proceed to "abate" the same by wise, just and fraternal arrangements with the owners thereof. They are not responsible for the unparalleled growth of the city of Chicago, albeit they have mightily contributed towards that growth. Now the business energy and sagacity here developed ought to be equal to the transplanting under the favorable conditions and co-operations which the city and nation should warrant.

This crisis was anticipated by the packers themselves some years ago when they were actively considering the problem of moving their plants to a location that would insure for them adequate elbow room, but the Stock Yards corporation, with

which we believe Chauncey Depew at that time had important connection, conspired to keep them within reach of their plants. There was an expansion of stock by hydraulic methods which made it "worth while" for the packers to continue to do business at the old stand, increasing the congestion, making sanitation more and more impossible.

Things cannot go on as they are indefinitely. Why should government persuade or compel the present enterprising packers to invest millions more in the reconstruction and renovation of what must necessarily be always an impossible plant? Why not now begin to heed the dictates of science,—segregate, dissipate and divide that which, following the blind law of commercial interests and material profit, has been aggregated to a menace of the physical and moral health of all concerned? This aggregation is a mighty tribute to the business skill and enterprise of the parties concerned. To heed the warning of science, to read in time the "handwriting on the wall," and to proceed to secure the proper adjustments will be a greater tribute to the same parties. Let progress not be menaced and time wasted by unkind recriminations. The evolution of Packingtown has come to its climax; the law of disintegration, the inevitable attendant of aggregation, must now assert itself.

Since Packingtown was started science has given new conditions. Ice machines, cold storage and refrigerator cars have made the transportation of the dressed product more economic, more sanitary and more humane than the wasteful and cruel transportation of live stock from the far-off fields of Nevada, Texas and intervening territory, into the heart of a great metropolis to be butchered.

Is this suggestion wild, fanciful, impractical? It may seem so, but science is the umpire of practicality, as it is the guiding genius of economy. It is the soul of thrift, the road to prosperity, as it is the handmaid of morals, the executive officer of justice. If Packingtown in Chicago is the result of nineteenth century economy and industry, the abattoirs of the twentieth century will be something very different in their locations, their methods and the personnel and habits of the employes and the employers. Let the food problems of the twentieth century be faced, and there is wisdom and energy enough at hand to solve them to the injustice of no one and to the satisfaction and advancement of all concerned.

The way that young woman keeps her school was the best lesson received at the Preparatory School today. She knew so much and carried it so well in her head and gave it out so well that the pupils had quite enough to think of and not an idle moment to waste in noise or disorder. 'Tis the best recipe I know for school discipline.—*Emerson.*

To love is to be made up of faith and service.—*Shakespeare.*

THE PULPIT

The Congress of Religion—The Monday Sessions

An abstract of the stenographic report by Mary M. Leppo.

AFTERNOON SESSION AT THE ABRAHAM LINCOLN CENTRE.

ADDRESS OF WELCOME BY THE PRESIDENT, HIRAM W. THOMAS, D. D.

In behalf of the Congress of Religion, dear friends, we welcome you all, and I think of all meetings we ever attended this is a little the friendliest. Brother Jones did not think to send us car fare, but he provided an excellent dinner and will have supper ready.

We cannot come to these annual meetings without recalling with gratitude and affection the names of Judge Bonney and Dr. Barrows. These two great souls helped make possible the great Parliament of Religions of 1893. There had been large, and we might say, world gatherings in the name of religion, but never anything in the history of our world like the Parliament. For the first time all the religions of the world were invited to come together in friendly conference. The greatest minds and hearts of the far East were with us. It was then and is still a something new, this revelation of the East. We did not know a hundred years ago what "the East" meant; we did not know its sacred literature, its Bible; had hardly heard of a few of its great leaders. The Sanskrit language was not taught in England until 1832.

They brought a new light to the West; it was something so new and wonderful that it is not strange that the great denominations of our country did not give it a very cordial welcome; they welcomed it, but they did not endorse it; the occasion was too great not to give attention to. And so all the great bodies of our country—Catholic, Episcopal, Protestant—held conference meetings. Dr. Barrows presided with divine unction. Judge Bonney, whose spirit was universal, baptized in the spirit of Swedenborg—he conceived and planned the great meetings—meetings often of divine power, of spiritual baptism.

It was felt that somehow the spirit of that great meeting should be conserved and in some way at least a part of its work carried forward. There was no one else to take hold of it and so the churches called "liberal" and "independent" held many meetings to organize a Congress of Religion. They hardly knew what they wanted, nor did they know how to get it. And so at last the meeting adjourned with Brother Jones and Dr. Hirsch and myself as a committee to plan a meeting in the fall, if we thought it feasible. Dr. Hirsch opened his temple and we planned the meeting. Somehow from the first there rested upon it a divine baptism, and since then we have gone forward doing the best we could, and we have looked to this meeting with unusual interest because it is the close of the year of extra effort. We will hear with interest the report of the Field Secretary; we are trying to enter upon larger fields. Our Congress of Religion is in no sense a church, much less a denominational church. It is really a fellowship, a fellowship of the churches, a kindling of the feeling of brotherhood, a little recognition and working together in a common cause; without saying it in formal language, we have gone on an intuition that has been in our hearts; we have gone on the ground of a recog-

nition of a difference between religious faith and religious belief. Faith is ever something larger, a something of the moral nature, a something of the spiritual nature; it is something that is more intuitional, each soul somehow hearing the voice, recognizing the call of the Divine. Faith is the surrender of the heart; it is the yielding up of the life; it is the consecration of the being. That is the simple faith for which you and I stepped out. That is the simple faith in which the great majority of souls live. It is a faith of the heart, and it grows cold and inanimate sometimes by neglect, or a little wrong, we simply turn to our Father in penitence and prayer and that faith is restored. It is a faith that brings to us the religion of experience, the conscious knowing of God, the life of the spirit in our own hearts; it is the religion of love to man and God; the religion of glad duty, glad obedience. It is, in a word, a life rather than a theory.

Now we come to religious beliefs: We pass in a sense away from this unity of our being into what we might call the department of mind. Belief is more a matter of the intellect, less a matter of the heart, of the emotions.

Very naturally, when we come to the realm of belief, we find ourselves differing, each one working under his own mental constitution, working through the lights of his time and surroundings. Hence it has come that while we have one religion, one inner consciousness of the Divine, one inner life—one with the Jew, the Catholic, the Protestant—one with all of us—we have many beliefs about the one religion.

Now, the Congress of Religion does not attempt to interfere with these beliefs; it does not *tolerate them; it recognizes* them. It believes thoroughly in the rights of the individual reason and conscience. Whatever may have been the training of the child, whatever may have been the early conditions, surroundings, education, of our lives, which would formulate beliefs,—the Congress of Religion recognizes them and would not disturb one of them. They belong to the individual, to the organization, to the church—whatever its name may be.

Hence we have this one religion, thank God. The religion of love to man and God; the religion of duty; the religion of peace, joy and hope.

The Congress of Religion has the divine mission for which the Christ came—that they might all be one; that they might have fellowship of heart; that they might love one another as brothers and sisters; that they might work together and rejoice together; that the world might be a religious brotherhood,—and that is coming as one of the gentle things like the dawning of a morning. The denominations that have stayed apart are holding up their hands and saying, Let us try together. It is a life of brotherhood growing out of this inner life of the soul, and in it we all rejoice, and in it is much of the hope of the world.

Now, it has seemed to me that this Congress of Religion, standing for the great spiritual meanings of life, trying to face as best it can the universal religion, ought to have something to say to this age. The changes have been so rapid that the world hardly knows itself any more—so much that is new and different is thrown out upon us that we stand in amazement. Among the things that we see is a strange secularization of the world. The French revolution completed the secularization of life in Europe. Now we are coming to a something else to be done. We rejoice in this secularization of society, but I tell you, friends, what we now need is somehow to "sacredize" (if that is the word) society. For we are not only under the reign of the natural, we are also under the reign of the moral order. We did not create the moral order in which we live, nor can we violate that order with impunity. The greatest lesson of our age is to learn the sacredness of the Ten Commandments, of the moral law. Say what you may about inspiration, in all the religions there has been some shaping of the moral law. The law of truth, the law of justice, the law of purity, the law that regulates conduct. The sacred must come in as the upper side of the secular life of man. We can none of us close our eyes to the fact that there is a seeming disregard of the sacred,—not of the forms of religion or of piety, but a disregard of the essential law of moral living. It has corrupted our politics; it has corrupted amazingly our wonderful commercial age, and I tell you this cannot long be done with impunity. The consequences must follow, just as inevitably as the consequences of the violation of any physical law.

Now, the Congress of Religion, speaking for the conscience of the world, not thinking about the little or great differences of belief, ought to voice the conscience of humanity. There never was a time when there was greater need of arousing, awakening the moral sense in man, than at the present time. That is the revival we need.

There is justice in the complaint that comes up from the poor, from the toiling millions, those who live literally by the sweat of their brows; those who produce the wonderful wealth of the present. There is something wrong when that wealth goes so far to corrupt legislation, to corrupt political parties; when it goes so far to control the sources of wealth in this world, to create a monopoly, in an age and in a land that loves to boast of its liberty.

The Congress of Religion wants to voice the cry of humanity. It wants to stand with the toiling multitude, to stand with the laboring millions, to stand with and for the children, to stand with and for those who toil almost without hope. And when I speak of the Congress of Religion I speak for it here as trying to speak for the conscience of mankind, the conscience of all religions. Religion has to take some positive grounds. The world cares little for our debates about many things, but I tell you, the eye of God and the eye of suffering, praying humanity is upon the millions of people, and we are in a critical time, to tide this age over the troubled waters, bring in the great light of peace and brotherhood.

We are not politicians, but we feel that there is no way to exempt ourselves from the righteousness of government. Even this great republic has got to feel that the only security for any government at last is rooted in the moral order, is in harmony with the will of the Infinite. We stand for universal justice, for universal truth, for fairness among men, for the religion of righteousness. We stand for the religion of hope, for world peace as against the waste and the horrors of war. We would gather up and voice all these things to the mind and heart of a waiting world. We stand for the religion of brotherhood, of love to man and God. Are we ready for that great work? The fields are white for the harvest.

"THE CHURCH OF TODAY AND ITS MISSION—ITS WEAKNESSES."

BY LOUIS F. POST, EDITOR OF THE *Public*.

We have to tear down as well as to build up. Principles remain the same; experience is constantly changing. We have to tear down the old before we

can build the new. We cannot put new wine into old bottles. We cannot follow the line of the county board who adopted three resolutions in regard to their courthouse. They would build a new courthouse; they would build it out of the materials of the old one; they would continue to occupy the old until the new one was done.

I think we all recognize that there is something we may call the spiritual church, something that has its foundations planted in our individual hearts, something that consists in the universal union of people who are agreed in their beliefs with reference to fundamental principles. I have nothing to say in regard to that church; it has weaknesses; human organization represents the church in this life; these are organized by men and women and have the weaknesses and frailties of men and women, and although we may come to love their forms, we must be open-minded to consider that possibly their benefits have passed away.

If I were asked to name in one word the weaknesses of the church I should say "crystallization." If we look over our histories we find it manifesting itself in all sorts of connections. A truth comes into the world; it begins to take hold along the lower orders of the people. No great truth ever came into this world through aristocracy, whether it be aristocracy of wealth, race or station; more great truths have come into the world from the poorer, lower classes; they have all been born in a manger. As these truths have taken hold of the masses they have gradually grown into some kind of organization, then crystallization begins to set in. That does not mean that we should not have the organization, but that we should recognize the time when it is no longer useful. For illustration—the Free Masons—a walking corpse of a middle age trade union. Crystallization has set in; it was living and moving at one time; today it is simply a crystallization. Another illustration—the democratic party of 1800; the principles it then represented began to crystallize and finally produced the great slave oligarchy; then came the republican party, the democratic party of the '50's, which destroyed this crystallization. After it has performed its function it begins to crystallize.

In this connection we think of the pagan, who bows down to idols of wood and stone, and yet it is undoubtedly true that these idols are material, concrete representations of some truth that had taken possession of the minds of men. It may be that the men who are bowing to these idols really see in them the concrete expression of a living truth. I am not saying that the life has gone out of the organization when it has crystallized. Take, for illustration, the Catholic devotee counting his beads. The counting of the beads has a relation to a truth, though doubtless many count the beads without thinking of the truth.

Do not imagine that the Catholics with their beads have any monopoly on idolatry. I know men who are looked upon as great church men; they contribute largely; but I imagine they are really only idolaters; that they think religion consists in going to church weekly, and after that they can do anything they please.

* * * * *

The point I want especially to draw your attention to is that holding fast to old forms, habits, customs, organizations, is in the nature of idolatry, and that the most civilized as well as the most savage men may be idolatrous. In that way—

"New occasions teach new duties;
Time makes ancient good uncouth.
And he must be up and onward
Who would keep abreast of truth."

I do not interpret this as meaning that truth is a changing thing, but that the experiences of truth are changing. Truth is eternal, from everlasting to everlasting. Principle is eternal, but the principles are continuous; they are in constant friction. I do not want to stop with merely naming the weaknesses. What is the duty of the organized church under the circumstances? What shall the Congress urge the church to do? Dr. Thomas said that we need to "sacredize" society, and then I should say that the function of the church is to sacredize itself so that it may sacredize society. Idolatry is not sacred. The holding fast to old forms, thinking nothing of what made the forms, is not a sacred act. We must get over the feeling that loyalty to an organization is a sacred thing. Loyalty to God's truth is the only sacred thing.

I have summed up the weaknesses of the church, so I may sum up the strengths, in obedience to that old commandment—"Love God, and love thy neighbor as thyself." If the church will inculcate this principle it will be doing its work in the world. That is its function, as it seems to me, and until it does that, and all the time, and truly, it will not be performing its work in the world. "Love God, and love your neighbor as yourself."

What does "loving God" consist in? God was a forbidding personage with some kind of crown on his head—to me in my youth. I had a most affectionate feeling towards his son. We may personify God, but we are not to get into our minds that we are to love some picture of that kind sitting up in the sky. I should interpret that to mean that we should love principle for the sake of principle; that we should love right for the sake of right; love truth for its own sake and not for anything that it may bring us; that we should love the truth as we see it, whether it keeps us out of or puts us into jail.

"Love the Lord, thy God, with all thy heart;" love truth, love principle. That is trying to apply the eternal principles of justice to our human relations here. Of course I appreciate that kind of love for a neighbor that consists in making gifts of charity, but that, after all, is not the real love. Put it to the test and you will find that the man who gives looks down upon the one to whom he gives, and the one who receives looks up. It is human nature. Charity is an abnormal thing. The normal, natural way of loving one's neighbor is to apply the eternal principles of justice and truth to our human relations; to count everyone our neighbor; to count our own selves as one of our neighbors; we must be upon an equality of rights, upon the basis of justice in this world, and that, it seems to me, is the real function of the church. It has got to come down among the people.

* * * * *

It may be asked, Would you have the church take up these social questions and discuss them from the pulpit? Of course I could not urge that; I have my own ideas of what social reform is, but I would not ask any church to adopt my poor ideas, and I do not think they should adopt anybody's. The function of the church is not to become a social reform society; not to join a trades union; not to agitate for socialism or anarchism, or for any party; it is not the business of the church to agitate for particular reforms. The function of the church, as it seems to me, would be to

stimulate the love for God; that is, for the eternal principles of right, and justice and love for the neighbor; that is, the application of these principles to human society. It is not for the church to decide as to how they are to be applied. We may be traveling different roads, and all the roads may really be going the same way. It is that kind of stimulation that the churches owe to human society. It seems to me they should keep as far as possible from advocating any particular form, but that they should never cease to hammer into the hearts and souls of their constituency that it is each man's and woman's duty not only to love this principle, but while staying on earth enjoin upon them that it is their duty to find a method. No man is doing his duty to the church who, recognizing these conditions, does not set his mind and heart to work to try to find a method of remedying the social conditions that exist today.

When the church comes to do this, I believe it will have entered upon its great experience, the greatest of all it has had since truth first came down into the world in bodily form in the manger.

Someone has said that there is never a great revival of Christianity except coincidentally with a great revival of democracy. It seems to me this is true. Take any time or place where we are having a real revival, you will find that right there and then we are having a democratic revival; that men and women are beginning to realize that we are all one; that there is no aristocracy; that men are all just about alike. Whether it is the upcoming of democracy that makes the revival or whether it is the revival of a true and primal Christianity that reacts upon society and produces a revival of democracy, I would not pretend to say, but that these two conditions go together is a proven fact. It is no wonder that they should come together, for the true spirit of democracy and the true spirit of Christianity are one and inseparable.

The paper read by Dr. W. P. Merrill on "The Opportunities of the Church" was printed in last week's UNITY. The following is a portion of what Rev. P. M. Snyder, pastor of the Congregational Church of Rockford, Ill., said in opening the discussion:

I had a somewhat curious feeling as I was listening to Mr. Post. He informed us that he was an expert at pulling things to pieces and I got ready to hear the worst about ourselves, and then it seems to me he let us down very easy, only some of the things he did say were not altogether true.

I agree fully with Dr. Merrill that the church is not quite so crystallized in its conception of God as Mr. Post would seem to think. I am afraid he forgets that crystals can sometimes be more effectively dissolved than they can be smashed. Perhaps for a number of years he had been waiting to hear that particular crystal smash; I think he would find it is fully dissolved.

But I am afraid if I had been asked to present the weaknesses of the church, which I love and which I believe in with all my heart, I should have said some things a great deal harder than he did. I should have said we have not altogether gone to sleep and become crystallized; we are better than that and we are worse than that; that we do some things for which crystallization is not responsible. I should have said that we are cowardly, sometimes—when we say to ourselves, "Yes, it is true, but I am afraid it is not safe. We must not quite speak the truth for fear the truth will not make men free, but will turn their liberty into license." And sometimes it is worse than being crystallized—when we refrain from touching upon moral issues, social, industrial, or personal, for fear we shall touch upon sins which are popular in our own congregations, I am not sure but that is worse than being crystallized. When churches whose great motto is, "One is your Master, even Christ, and all ye are brethren," and when churches of all names sometimes are bitter toward each other, and when we sometimes tell one another with a little complacency how the church around the corner is not progressing very fast just now, and take a bitter pleasure in it by way of contrast—these are the hard things.

The church of today is weak in the community, largely because it has been trying to be strong, and I believe it is responsible for its own weakness. It has been too anxious about its beliefs; too anxious about its influence; too anxious about its income; too anxious about its reputation—whether or not it have respectable people, and it has not been anxious enough helpfully to meet the real needs of real men and women—to bring bread to the hungry and to bring strength and love to those who are trembling and weak. And so it has come under the condemnation of its own law of the Kingdom and of the law of life, and they only are first in the Kingdom, they only are truly fitted to be leaders in this world who most prayerfully and helpfully and unselfishly serve. It needs to listen to its own first message—"Repent ye, for the kingdom of God is at hand."

I had in mind to say this, just to remind you of the opportunities of the church: In our hours of discouragement and of criticism we do not realize the immense momentum of the churches; the tremendous hold which they still have upon the community; we do not realize that there is a momentum which it would be the utmost folly to ignore. If today the "train is slowly slowing down" (I do not think it is just now, but that it has been) I believe that the fault is still with the engineer and the fireman rather than with the locomotive; and if we need a new locomotive, let us not sidetrack the train in the meantime; let us make the most that we can and do the best that we can with agencies at hand and with agencies that have their existing power over the hearts and lives of men, until the new locomotive is ready to be coupled on.

Some weeks ago I was listening to an informal address by Lyman Abbott, in Beloit, in which he made the statement that he believed the church of today has greater opportunities than it ever had in the past, because there has never been a time when the world at large so felt its need of righteousness as it feels it today. He pointed back to the time, not so very long ago, when enthusiasts thought universal suffrage would solve the ills of mankind, and then that universal education would do the same thing. Now men have come to realize that universal suffrage may be a safeguard and it may be a peril, and that we are realizing as never before the universal need of truth and of righteousness. That field now offers to the church of whatever name a wonderful opportunity, and I believe that it will enter upon it. I do not say that the church has been leading in this movement; I wish I could say it. I believe the influence of the church would be vastly greater today if it were recognized. The church is a bit conservative, a bit slow in the recognition of new issues and new demands. The eyes of the church are somewhat dimmed by its financial relation to people who are on very good terms with the existing order of things. But the church is not essentially cowardly and its ministry is not essentially cowardly; the church has never sold out to any

order, existing or otherwise, and when it stands face to face with a divine moral issue, it finds heroic men for leadership.

I believe that along this line of the demand for righteousness the church has an opportunity today greater than has ever before been given to it, an opportunity upon which I believe it will profoundly and steadily enter.

The discussion continued, by Rev. G. M. Miller, of Glen Ellyn, Ill.:

I would offer a criticism on the final point made by both speakers in their addresses—that is, that the church should be indefinite in its application of truth, and it occurred to me that is just the chief weakness of the church—that it is too indefinite; it often reminds one of George Eliot's "Mr. Riley's Knowledge of Latin"—a very good knowledge of Latin in general, but no particular Latin.

It is seldom that the question of the Mission of the Church is discussed that someone or that the speaker, no matter which side of the question he is taking, does not advocate a sort of "tread lightly, speak softly," when it comes to dealing with public questions, in dealing with right relationships between men and men.

That is the excuse which the church made for not speaking out against slavery, against intemperance, against every evil that has attacked humanity. I think one of the speakers did say that it was the business of the minister to speak out definitely and clearly to his congregation upon matters that affected their particular status. The speaker seemed to forget that a minister does not speak to a little congregation simply when he is uttering the truths that belong to human life. Suppose the minister of the north had said: Slavery does not affect the north; I must not discuss slavery before my congregation. When would there have been a sentiment against slavery that would have wiped the curse out?

I tell you, my friends, such philosophy as that is false. The minister and the church must understand that its business is to discuss all relationships among men and to bring about those right relationships. My relationships are not simply those that I sustain to the members of the congregation to which I belong; those relationships belong to the men living in China.

If I were going to point out a weakness of the church and of the minister it would be in that miserable little provincialism. If a minister cannot rise to the conception that that particular pulpit is speaking to the world, he is not rising to the dignity of his profession.

One of the speakers emphasized the fact that the average mind cannot get hold of a truth unless that truth is represented by a personality. I think the same thing is largely true in regard to a general truth. The average mind cannot grasp a general abstract truth relating to social affairs until that truth or the evil that opposes that truth represents itself in some social institution, in some organized body that is contending for the right.

The time has come when it is the business of the minister and the business of the church to advocate some particular policy in regard to public questions. Let him incur the danger of being called republican or what not when that time comes. But I do say that when these movements are organized and when they present a concrete form that appeals to the average human mind as being right, it is the business of that church to speak out, even to the use of names. For instance, the Referendum. The church needs to speak out in favor of organizations and bodies of righteousness that are advocating the truths they have not been preaching abstractly from their pulpits. And only when the church and the minister does this will it be exempt from the charge of weakness.

Rev. John Faville, pastor Congregational Church of Peoria, Ill., said: I believe in all that has been said.

Rev. William Burgess, pastor of Park Manor Congregational Church, Chicago, Ill., said: I do not believe in all that has been said. I have been longing for someone who would tell us of the faults of the church; that is, someone who knew what the faults are. The truth is, men who seem to know most about the faults of the church are those who do not know anything about them. There are men in my parish who come and tell me things about the selfishness of the church, want of sympathy with the common people, and I know that they have not been in a church for years. I think Mr. Post, a part of the time, was looking through the wrong end of the telescope. He saw us at so great a distance that he did not at all realize what are the real weaknesses of the church.

We have weaknesses and we want to get at them; we wish somebody would tell us what they are. I think it would be a good thing if some of the prominent laymen would come into the church and tell us of the weaknesses of the church. The laboring man will not come where we are. I think Mr. Post's analysis of our position is wrong; I do not believe that it is crystallization; I think it is mortification; I think it is a lack of life; the thing that we want in the church is life; that is what it stands for, and in proportion as it has not life it fails of its great purpose. I pray for the time when the church will have new life; when it will be signalized for the greatness of its vital work and not for its adoption of the ordinary things of the world.

Rev. John Thompson, pastor of Trinity M. E. Church, said: I give it as my judgment that the weakness of the church lies in the fact that we have ignored too many large areas in human life, very largely the social side of young life. We have left that to be provided for by influences and institutions outside—the saloon, the vaudeville, the dance hall. I believe the church ought to be a center of social life in any community. I have no building like this. In my own church I have the parlors open every night; wholesome games, the best kind of literature. I think we have ignored that too much; we have left that phase of human life untouched. And then again, I think we ought to come in as a mediator between capital and labor. When a great strike, like the last one in Chicago, is on, it ought not to be the scheming politician who leads the workingmen; their meetings should not be held in the saloon; our churches ought to be leading; our churches and our school rooms ought to be opened. I think, Mr. Chairman, that we have erred in thinking so much about saving souls; our business is to save the whole man—mind and heart and body. I am a Methodist; I believe in furnishing the largest opportunity for the expression of physical life and of social and mental life in the church, and that the church ought to be the center of that life in any and every community.

Jenkin Lloyd Jones said: There is one phase of the church considered as to its opportunities and obligations not yet touched upon. With all its faults

and limitations it is still the most inclusive organization in the world and has been through all these centuries. Every invention, every expediency, all the turies. Every invention, every expediency, all other issues have organized themselves on more limiting church is the only institution I know of that invites organically and systematically into communion, fellowship and coöperation, men, women and children—old and young, rich and poor. It may fail in this: It may so live that the poor stay away, but, thank God, it at least so lives that men and women come together; that husbands and wives have an opportunity of facing great issues and great problems together, and to a degree at least they bring their children along. I challenge anybody to name any organization that offers itself as a guardian of public morals or an educational force in the community on such inclusive lines as does the church. The better life of today is threatened by dissection on sex lines; it has been largely divided on labor lines; it is ever in danger of falling to pieces on culture lines. But the church with all its limitations and all its imperfections is still open to men, women and children. Notwithstanding its limitations, it is still the only instrumentality that can face seven days in the week and all the hours of the week, the needs of the community entire.

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It is all very well to draw lines and say, Hold the church down to the Bible, the school down to Shakespeare; the simple, plain matter of fact is that the inspiring sources of life are not limited to one book, are not limited to one class. Browning finds the soul that Paul misses. Whittier strikes a note which Isaiah may not reach in a given time into a given soul, and the ministry is the only class in society today that is so situated that it is free to touch any one of these great stops in the great organ; to bring to bear any one of these inspirations upon the pressing issues of today.

And so the church is the last hope of democracy. The ballot is the boast of America, but the ballot denies accessibility to the most competent element in society today; that class which is giving most attention to the study of social problems; that class which by its training and aptitudes is best qualified to do the housekeeping business, whether the housekeeping be that of the home, the ward, the city or nation. The ballot is denied them. You know whom I mean. The church is open to them.

The club—all clubs—from the Free Masons down and out—expect to rule the world by black balls; expect to establish the condition of fellowship by election; expect to promote culture and advancement by committees and by reports. They may do good work, but they have within them the seeds of defeat; they carry within them insurmountable limitations. The church still has the future before it, unless it ignores the divinest synthesis that holds men, women and children in one compact. It must work through all days in the week, mind you, not one day in the week; all the waking hours, mind you, and not the worshiping hours. The organ and the psalm and the anthem and the prayer die of isolation, for want of adequate communication, when they are set apart and held aloof by some Sunday limit or some churchly assumption of superiority. Prayer and aspiration, song and psalm, poetry and science reach the people only where the people live, those who live, thank God! seven days in the week; these are accessible or available in all the waking hours. When they are asleep God Almighty takes care of them, and that is the only time when they are safe and independent of human vigilance. All the rest of the time the guardians of morals, the representatives of social order, must be on duty.

The church is still the divinely appointed democracy, the most inclusive thing on earth. The mighty element that has saved it has been its catholicity. And if you wish to discover what seems to me to be the menace and the limitation of the church you will find its perils in connection with the dissecting element that which separates and divides on the shallow and artificial lines of creeds and labels. Alas for the church that would divide the community on some petty lines of tradition and antecedents, of theological preferments, most of which are outgrown and all of which, some of us hope, will soon be outgrown in the name of the one force that should unite them.

Some kind of divine catholicity is in store for the church. It is now the power of religion we are here today to exploit.

This discussion was followed by an address on "Conditions of Women and Child Labor," by Miss Anna Nicolls, of Neighborhood House. This address will be printed in full later.

(*To be continued in our next issue.*)

THE CONGRESS OF RELIGION

Have we not all one Father? Hath not one God created us?

Rev. C. A. Osborne, Field Secretary,
To whom all contributions for this Department should be sent.

Report of the Secretary

The twelfth annual meeting of the Congress of Religion has become a matter of history, but also, we believe, of abiding inspiration and challenge. It is not a small thing, even in these days of growing fraternity, to find a dozen great denominations whose representative men are in practical sympathy with any one movement. There is no cause for vainglorious boast, but there is ground for hope and faith in the future of our organization. Not much has been done, but something has been accomplished which is larger than appears and reason for more faith and greater effort. It would have been easy to induce a few individuals in various denominations to accept places on our program, but when some of the strongest leaders in these different fellowships are openly hospitable to our advances and express cordial sympathy with this movement our unsatisfactory record can only be a challenge to larger things. The invitations of the secretary were neither few nor limited in direction, but yet he did not find a dozen people definitely opposed to the movement and its basis of fellowship, at least so far as the evidence shows. Those who understand local conditions and know the men whose names are mentioned will find the program itself a revelation of a growing fraternity. It ought to be true, and it is certain to be increasingly true, that the coöperation of all religious forces for the purpose of righteousness is a broad and unifying principle that few rational "seekers after God" will oppose. This seems to be the true unifying note.

The various numbers on the program were carried out substantially as arranged, as reports in Unity will show. At the business session Thursday morning the financial report, which will be published in full in the near future, showed a goodly balance in the treasury and a hopeful outlook for the coming year. The business committee, which was appointed by President Thomas at the opening session on Monday, consisted of Rev. Drs. Edward S. Ames, John Faville, Tobias Schanfarber, J. A. Rondthaler and Fred A. Weil. These brethren held meetings at different times and the report presented Thursday

morning included resolutions, which were unanimously adopted, and also the list of officers and directors, who were duly elected. The executive committee was instructed to revise the articles of incorporation and the by-laws originally adopted, so as to make them harmonious with changes in the name and in the platform as made at various annual meetings.

RESOLUTIONS.

Resolved, That the Congress of Religion at its twelfth Annual Meeting gives expression to its deepest sympathy for the persecuted people of the world, and proclaims its unqualified protest against the inhuman atrocities practiced particularly against the Russian Jews, Armenians and those suffering in the Congo Free States.

Resolved, That the Congress stands for the great religion of love to God and man; for world peace against the horrors of war; for universal justice and righteousness in a brotherhood as wide as the race; for the more effective protection of women and children, and for the wider recognition of the mutual dependence of labor and capital in the economic life of today.

Resolved, That the cries of human need, of suffering, sin and sorrow that have been voiced in our ears during the sessions just closed inspire us to put forth as the purpose of our fellowship, the platform of our activities and the challenge to all noble men and women of earth, this unifying note, namely, the coöperation of all religious forces for the establishment of the kingdom of righteousness on the earth.

OFFICERS ELECTED 1906.

President, Hiram W. Thomas, D. D., Chicago; First Vice-President, Emil G. Hirsch, D. D., Chicago; Second Vice-President, Jenkin Lloyd Jones, Chicago; Secretary, Cyrus A. Osborne, Chicago; Treasurer, Leo Fox, Chicago. Other Vice-Presidents: R. Heber Newton, New York; E. P. Powell, Clinton, N. Y.; Chas. F. Dole, Boston, Mass.; Daniel Evans, Cambridge, Mass.; Joseph Krauskopf, Philadelphia, Pa.; Claude Montefiore, London, Eng.; David Starr Jordan, Leland Stanford, Jr., University; Chas. B. Upton, Oxford, Eng.

EXECUTIVE COMMITTEE.

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We cannot quite pull down and degrade our life and divest it of its poetry. The day-laborer is popularly reckoned as standing at the foot of the social scale; yet talk with him, he is saturated with the beautiful laws of the world. His measures are the hours, the morning and night, the solstice, and the geometry, the astronomy and all the lovely accidents of nature play through his mind continual music.—*Emerson.*

THE WATCH TOWER

Watchman, tell us of the night;
What its signs of promise are!

The Week

Congress of Religion.

However much is said of the Congress elsewhere in this issue, the Watch Tower would add a word. "Many beliefs, but one faith" was the keynote of the meetings held this week in Chicago. Men of widely differing theological views clasped hands at the close of the sessions, filled with inspiration because of their fellowship. The Congress is not a possibility; it is a fact. No one is excluded. All who would be are included. The so-called "Liberal" and "Orthodox" here meet together. Only the narrow "Liberal" and the narrow "Orthodox" will not seek this life-giving, open air of the Congress, but remain apart and indoors to breathe in isolation the stuffy atmosphere of their theological tenements. The Congress of Religion is developing a nucleus of men and women who are to move the world into a closer and more effective religious fellowship, as it now proclaims and endeavors to bring about universal justice.

Niagara Falls.

Senate and House have passed the preservation bill and the scenic beauty of Niagara is assured for at least three years. Meanwhile the President is authorized to negotiate for a permanent treaty with Canada regarding the amount of water to be used on both sides of the river. As Niagara river has now been classified as a navigable stream and is also a boundary, it is, consequently, held to be exclusively under federal control. Apparently the falls are saved, and the result of the legislation is a credit to all instrumental in its passage.

Chicago's Packingtown.

John D. Rockefeller gives a word of advice relative to the packing houses now under fire. "We must hear both sides. Public opinion is apt to be rash," says Mr. Rockefeller. He probably speaks from his experience with the public when there were certain charges brought against the Standard Oil Company. Mr. Rockefeller is right in his statement if he refers to the snap judgment of many people. The disposition to knock a head wherever a head presents itself and a wholesale condemnation of supposed harmful conditions is similar to the mob spirit which lynches the negro instead of giving him a fair trial. The thinking public, by which the packers will be judged ultimately, will hear both sides and will not condemn rashly. Undoubtedly unhygienic conditions have existed in the packing houses. But as the packers have sown, so shall they reap and be sentenced at the bar of thoughtful public opinion when it has all the facts. Already the sound of the carpenter, the plumber and the painter are abroad in the land of Packingtown and full page advertisements in the Chicago daily papers invite the public to inspect the various centers. Whatever has been a reproach in the packing houses is now, or soon will be, no more. The packers will do the right thing. Fresh beef has come to its own. The public should do the right thing. It should judge this situation with fairness.

The Eleven Minute Day.

Mr. Jules Guesde, radical labor leader, comes forward with the proposition of eleven minutes daily work as sufficient for the subsistence of the individual. The eight hour day hereby becomes a monstrosity when compared with the infant championed by Mr. Guesde. His plan is founded upon the cost of raising wheat and of manufacturing it into bread. But life would indeed be mere subsistence under this regime. We have heard something about past luxuries becoming present necessities. Imagine the world living on its dole of bread and in its idleness. Nothing but bread to eat and time to waste. Such theories as this would be interesting if they were practical. There is little likelihood of any labor union striking for the eleven minute day. Its conditions are too hampering. Only a reversion of the race could exist under it if it were possible.

The Tipping Evil.

Once more the tipping evil is under discussion. John W. Gates' reported tip of $500 to a negro waiter in a Saratoga hotel is cited as a particularly offensive instance of uncalled for demoralization. Every tip, large or small, is a demoralization of ethical principles. A tip is given for one of several reasons, such as patronage, the fear of not doing the expected thing, desire for prompt service or for similar causes. Even the tipping of house servants by invited guests is now upon us and in many ways the system is growing. All this is entirely undemocratic. Statutes are talked about in order to restrain the practice. The only

method of preventing a continuance and increase will be a public sentiment which shall abolish the plan through the individual's refusal to be forced into giving tips or to approve the man who does. At the bottom of the whole thing is the sporting spirit, but it is an unhealthy sporting spirit. It smacks of the higher and lower class, of a desire of both tipper and tippee to maintain such—of anything except democracy.

Marriage as an Incident.

Marriage is now an incident in the life of a woman if a statement made in the recent meeting of the National Business Woman's League is to be taken seriously. The assertion comes from an unmarried woman. It is not the province of the Watch Tower to wax facetious, but evidently the speaker in question did not take a poll of married women upon the question. She should have done this. She would have found few, in all probability, who mark their marriage "Incident." Seriously speaking, every true wife finds her marriage is life and "life more abundant." The glorification of motherhood is no incident. The family is the unit of society. Without the family society could not exist, which in itself makes marriage of the woman, if an incident, then her one great incident worth while.

Suicide and the Strenuous Life.

The strenuous life is presented in a new phase—nothing less than as a first aid to suicide when physical and mental powers are found to be on the wane. Dr. Woods Hutchinson, in an address before that representative body of physicians, the American Medical Association, declares that a man should not live a possible ten years when three years of strenuous life will end his earthly career. This presumes that the human engine should be run to the limit, no matter what the wear and tear, and just as long as it can respond to the will, regardless of recognized inroads on health. That is suicide. It is a prolonged form, to be sure, but, nevertheless, suicide. No man has a right to abuse the laws of health, be he young or old, strong or feeble. Moreover, no man need lead the extremes of the frenzied life or the jelly-fish life. There is a normal condition. William Pinkney Whyte has been appointed United States Senator to succeed Senator Gorman. He was born in 1824. Sixty years ago he was a member of the Maryland legislature. Here is an exponent of normal living. Mr. Whyte has been strenuous, but he has not used his strenuosity as a first aid to suicide.

Medals for Army.

Dies will be cut and castings made in Philadelphia for medals to be worn by veterans of the Civil war, Indian wars, Spanish war, Philippine insurrection and Chinese relief expedition. There will also be an "order of merit" for special cases where enlisted men have distinguished themselves. All the medals are for regulars. They are given in recognition of service and to increase the ambition of the men. The plan appears to have value.

American Names.

A Pennsylvania congressman proposes that immigrants having peculiar names shall be required to change them upon their admission to the land of the free and the home of the brave. Just what American names are to be imposed upon the newcomers raises an open question. What are American names? The immigrant of today has as much divine right to his title as the descendants of those who came over before the revolution. It is not that the labels of the men and women immigrants should be Americanized. Their principles should be Americanized. It is, moreover, something of an American principle to allow a man the use of his own name.

Pure Food Bill.

It now seems certain that a pure food bill will be passed at this session of Congress. This will be a step in the right direction. After the bill is safely passed all that is necessary is the pure food. Let the bill be enforced.

Trade with Japan.

A bulletin issued by the Department of Commerce and Labor reports the trade of the United States with Japan larger than with any other country in the Orient. The figures reach the total of $106,000,000. They incidentally point to the prosperity of the Pacific coast cities, which are the gates of the Orient for export and import.

The Bible.

Despite disturbed conditions in China, Japan and Russia, the British and Foreign Bible Society has made some of its largest sales in these countries within the past year. About 6,000,000 copies of the Bible were circulated during the last year, exceeding any previous output of the society by 33,000 copies. Eleven new languages have also been added to the list of versions formerly published by the society. It looks as if the Bible should head the publishers' list of best selling books.

Russia.

The situation in Russia remains unsettled and uncertain. Public and cabinet alike await new developments. It is earnestly hoped that the tangle may soon be unraveled and something practical accomplished. Official denial is given to the report that the end of the Goremykin ministry is at hand.

English Education Bill.

The education bill is causing considerable excitement in England. Ten thousand Lancashire folk, with the bishops of Manchester and London heading the delegation, protested against the passage of the bill. When the bill reaches the House of Lords it will probably be so amended that it will not be recognized. Meanwhile a proposition is abroad to abolish the House of Lords. In it all England should remember that government will be safe if religion is not compulsory in the schools. The United States furnishes an excellent example of the separation of church and state. It is cheerfully prescribed for the blues of high English churchmen.

President's Fare and Salary.

A point of order raised in Congress has at least temporarily prevented the payment of the President's traveling expenses by the nation. Another point of order had a similar effect regarding the increase of the President's salary from $50,000 to $100,000. That both of these propositions should be passed by Congress is the opinion of many people, irrespective of party. It would mean an outlay of about one-third of one cent a year for each inhabitant of the United States. This country will rightfully be called a cheap nation unless it allows its chief executive the funds with which to defray his traveling expenses and pays him a salary somewhat equivalent to that received by certain men in private walks of life.

Bishops of France.

It is significant that the bishops of France have held a meeting at the palace of the archbishop of Paris, which is reported as neither authorized nor watched by the government. While the monarchy was in force archbishops could meet only with the permission of the king. The aim of the concordant during the nineteenth century was to do away with an episcopal body, and the bishops were denied permission to hold gatherings. The present meeting was made possible by the new separation law.

Value of Degrees.

The University of Pennsylvania will confer 545 degrees this commencement upon the home product, not to mention a possible doctor of laws upon King Victor Emmanuel, of Italy. The young men who have worked hard in their courses deserve their degrees. Just why Victor Emmanuel should have one is debatable. Has the University of Pennsylvania mistaken its doctor degree for a Carnegie medal? Or does the University of Pennsylvania wish to attract attention to itself through conferring a degree on royalty? The shades of William Penn and Benjamin Franklin should arise and consider the situation. Degrees in the value of degrees are many. A degree which is given to a man because he is of royalty, because he is wealthy, because he is politically powerful, or for similar reasons, has a value which is nihil. There are still people who believe a degree should stand for scholarship. Perhaps Victor Emmanuel is worthy of it, anyway.

More Ministers.

The cry still is going forth for more ministers. Every now and then some one points out this scarcity of theological students and bewails the fact. It is indeed a question why more young men do not enter the ministry. Yet the answer is not obscure. Two factors prevent a large attendance at theological schools. In the first place, theology is undergoing a transition. Many honest young men are not sure that they should enter the more conservative pulpit and possibly lack freedom of thought. They are also often not ready to accept an avowed liberal view. In the second place, financially, the ministry affords little to the man who desires luxury. Consequently, those who do choose the work and remain in it are picked, consecrated men. There is no need for lamentations. The message will be preached and the men who do it will have a reward in the joy of the doing, in the helping of others which words may not express.

Americans Abroad.

A large exodus of Americans abroad is reported for this season. Gradually the earth grows smaller as Europe and America exchange calls, as the Occident and the Orient learn at first hand, one of the other. All this helps to bring about the universal brotherhood which we are to have. It teaches all races that the human heart is akin, East and West, North and South, throughout the world.

FRED ALBAN WEIL.

THE HOME

Helps to High Living

SUN.—Churches come and go, but there has ever been but one religion.
MON.—In the light of the new conscience wherever man walks there is the Holy Land.
TUES.—Every question between men is a religious question, a question of moral economy before it becomes one of political economy.
WED.—The world belongs to those who unite.
THURS.—The very heart of democracy is love of God and neighbor.
FRI.—The beauty and strength we dream today we will be creating tomorrow.
SAT.—Commonwealth has a vitality, wealth has not and cannot get.

—*Henry Demarest Lloyd.*

The Audacious Kitten

"Hurrah!" cried the kitten, "hurrah!"
As he merrily set the sails;
"I sail o'er the ocean today,
To look at the Prince of Wales!"

"O kitten! O kitten;" I cried,
"Why tempt the angry gales?"
"I'm going," the kitten replied,
"To look at the Prince of Wales!"

"I know what it is to get wet,
I've tumbled full oft in pails,
And nearly been drowned—and yet
I must look at the Prince of Wales!"

"O kitten!" I cried, "the Deep
Is deeper than many pails!"
Said the kitten, "I shall not sleep
Till I've looked at the Prince of Wales!"

"O kitten! pause at the brink,
And think of the sea-sad tales."
"Ah, yes," said the kitten, "but think,
Oh, think of the Prince of Wales!"

"But, kitten," I cried, dismayed,
"If you live through the angry gales,
You *know* you will be afraid
To look at the Prince of Wales."

Said the kitten, "No such thing!
Why should he make me wince?
If '*a cat may look at a king,*'
A kitten may look at a prince."

—*Oliver Heraford.*

The Piano-Player in Musical Education

Of late the musical world has been benefited by a new invention which seems to me to promise great success. The invention of the pianola, or by whatever name the piano-playing instrument may go, has made accessible to large multitudes the knowledge of musical composition. Until its introduction, acquaintance with good music was reserved only for specialists and concert-goers, and the difficulty of the technique rendered it impossible for common mortals to familiarize themselves with a great variety of music. Concert-goers hear a sonata once and perhaps a second or third time, but not often enough to become truly familiar with the intentions of the composer. The result is that they will be bored the first time, and that the meaning of the beauty of classical music will rarely dawn upon them and only after a long time. It is for these reasons that truly good music is not sufficiently appreciated, while rag-time melodies, which catch the ear with impressive syncopation, receive the plaudits of the masses. Now the piano-player will tend to do away with these difficulties. It will enable people of musical disposition who have not the time to acquire the necessary technique for enjoying truly good music to study the works of composers before they have a chance of hearing them in a concert, and they will find that a sonata which otherwise would have been tedious to them will prove not only interesting but also instructive and helpful. They will be able to follow the music knowing the succession of the different motions and in place of *ennui* will experience satisfaction.

Artists as a rule are opposed to the piano player, and their dislike is easily accounted for and to some extent justified. It changes an artistic performance into a mechanical reproduction, and thus threatens to take from music its most essential and truly artistic feature,—individual conception and interpretation. But this is no reason why the use of the piano player should not be encouraged. The same objection was offered against the introduction of the photograph, which threatened to subvert the artistic work of the painter, and in this case, too, we see a mechanical performance displace artistic reproduction. It is true that the photograph has crowded a great number of portrait painters out of business and has made picture making a common possession, even among those who do not possess skill in drawing. Nevertheless, it has not only benefited mankind as a whole, but the professional artist also; for the mediocre limners have disappeared, and the standard of pictorial art has been raised, rendering paintings much more valuable than photographs, and portraits in oil even more desirable than before the days of the professional gallery and amateur camera.

After these comments it goes without saying that the piano-player will become helpful and valuable in musical education of any kind. It brings within reach the knowledge of our best masterpieces and will enable everyone to familiarize himself without much effort with studies which may be collateral to his own specialty.—*From Music in Education, by Paul Carus, in The Open Court.*

An Acrostic

According to the "higher criticism" the probable order in which the books of the prophets of the Old Testament were written is this: Amos, Hosea, Isaiah, Micah, Nahum, Zephaniah, Jeremiah, Habbakuk, Ezekiel, Obadiah, Unknown ("the second Isaiah"), Jonah, Haggai, Zechariah, Malachi.

In one class of All Souls' Church Sunday School the children were asked to make an acrostic which should help them to remember the order. Phoebe Clover brought in this, which may be a help to some others who would like to remember the list: A Hoary Israelite Meditating Near Zion Judged Harshly Every Unshorn Jew Having Zealous Manners. E. T. K.

The Restless Brook

Do you suppose the babbling brook
Would stop and rest its head
If some one got a scoop and took
The pebbles from its bed?

—*John Hendricks Banks, in St. Nicholas.*

Proverbs from Poor Richard's Almanack

A wise man will desire no more than what he may get justly, use soberly, distribute cheerfully and leave contentedly.

Laziness travels slowly, that poverty soon overtakes him.

Silks and satins, scarlet and velvets put out the kitchen fire.

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THE FIELD

"The World is my Country, to do good is my Religion."

Foreign Notes

PERSONAL AND HISTORIC.

MÉMORIES.—"The Empress Eugenie has presented her Arenenberg chateau to canton Thurgau." To how many Americans, I wonder, will this simple announcement carry any significence? It seems like a drop into ancient history to read of the Empress Eugenie, and what and where is the Arenenberg?

Like a flash, as I read the statement in the *Journal de Geneve,* I am carried back to a sunny Sunday in mid-summer, almost twenty years ago, on which I walked with my host and hostess—simple peasant folk—from the little hamlet of Lipperswyl, several miles away, for a first visit to the Arenenberg, forever associated with the last years of Hortense de Beauharnais. Here that unhappy Queen of Holland, driven from every other refuge in Europe, found rest at last among the simple Swiss country folk. It is an unpretentious villa situated on a wooded slope on the lower arm of the lake of Constance opposite the island of Reichenau. It was a surprise to come upon it here rather off the main line of travel, and its quiet rooms, filled with portraits, busts and more personal relics of the various Bonapartes, great and small, made a pathetic and unforgettable impression. Here one realized in a way that was almost overpowering the relentlessness of that fate which raised an obscure family to the very pinnacle of worldly power and glory and then brought them low and blotted them out irrevocably. Here are Josephine's harp, Queen Hortense's clavichord, and the room in which the latter died left with her little personal belongings undisturbed. Across the driveway is a small chapel whose altar steps are covered with a carpet of cross-stitch embroidery, the work of Queen Hortense and her ladies. It is a simple little structure, its principal ornament being a beautiful statue in Carrara marble erected by Napoleon III. to the memory of his mother. Walls and ceiling were about to be redecorated when the sad news came of the tragic end of the Prince Imperial in Africa and no more work was done on the half-dismantled walls.

Now the place has been given to the canton of Thurgau, and will be used, it is said, for an agricultural school. Switzerland, says the *Journal de Geneve,* has many chateaux transformed into public institutions. We may be thankful that this one is not to become either a hospital or a prison, for it is full of illustrious memories. Though one may remove the various furnishings belonging to the Bonaparte family, one can never remove the flitting shade of Queen Hortense. It should hover of a summer evening about this terrace where her dearly loved son dreamed his youthful dreams of the future that was to make him Napoleon III.

The place was bought by Queen Hortense of the Streng family in 1817. She writes thus of her refuge in Switzerland:

"Switzerland at least was left to me. It was my first asylum at a time when fear of the allied powers followed my name everywhere. One of the cantons, Thurgau, had the courage to shelter me in spite of diplomatic plottings. To the midst of this natural beauty, these simple customs, these devoted hearts, I came seeking in this peaceful land a retreat, which is at least no more contested. I see once more my mountains and at last am left to myself with my sorely wounded heart."

Between her and the people of the country, we are told there passed twenty years of quite idyllic relations. One *landamman* of the canton was so madly in love that he ventured to propose to her and she refused him with so much tact and grace as to leave him more in love than ever. Here she died in 1837.

In 1838 the government of Louis Philippe became uneasy on account of Louis Napoleon, son of Queen Hortense and demanded his expulsion from Switzerland; the authorities of canton Thurgau refused and their refusal was sustained by the federal government. Louis Napoleon, accepted burgher of Salenstein, citizen of Thurgau and captain in the Bernese artillery, could not be expelled. When France insisted, Switzerland mobilized her troops. Then Louis Napoleon left of his own accord, writing thus to the landamman of the canton:

"For a month past Switzerland has shown that she was ready to make the greatest sacrifice to maintain her dignity and her rights. I should know what is my duty. In leaving today voluntarily the only country in Europe where I

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MONON ROUTE

have found support and protection, I hope to prove to the Swiss people that I was worthy of the evidences of esteem and affection that they have lavished on me. I shall never forget the noble conduct of the cantons which have spoken out so bravely in my behalf. The memory of the generous protection which the canton of Thurgau has accorded me will remain deeply graven on my heart."

Nor did he forget the devotion of the people to his mother. When she died, the cantonal authorities, the clergy, both protestant and catholic, gathered about her casket with prayers and flowers. Years after, in 1865, the son came with the Empress and piously visited all the places he had loved in Switzerland, this Arenenberg, where he had passed his youth.

The Empress, in giving the chateau to canton Thurgau, has shown that she too does not forget. She has just completed her eightieth year. She lives in her memories and every day must bring to mind some page of her eventful, tragic past.

So says the journal already quoted, and closes its editorial with the following reflections:

Thirty-nine years ago France inaugurated an exposition. All the sovereigns of Europe met in Paris. The Empress came down the Champs-Elysée with an endless escort of princes and kings.

There were to be seen the Khedive of Egypt, the Sultan of Turkey, Abdul-Azis, and his nephew Abdul-Hamid. There were the Czar Alexander II. and the Grand-duke heir of all the Russias with his wife, the Grand-duchess Dagmar. There were Prince Humbert of Savoy, who eleven years later was to be crowned king of Italy, and his brother the Duke of Aosta, future king of Spain. There too the Prince of Wales, Prince Oscar of Sweden, the Prince of Orange and four Prussians of grenadier stature, the King of Prussia, his son the Prince Frederick, Bismark and Moltke. Finally, among the foreign princes, a little yellow man of grotesque countenance, in a silk robe and slippers, over whom the Parisians made themselves very merry. He came from Japan, a distant, legendary country of screens and vases.

Now Abdul-Hamid is sultan, the Prince of Wales is king of England, Prince Oscar reigns in Sweden, the Grand-duchess Dagmar is empress dowager of Russia and we can find no trace of the little Japanese prince. All the rest are dead: Alexander II. assassinated by a bomb, Abdul-Azis strangled, Humbert I. pogniarded. Dead are the King of the Netherlands, the Czarevitch and the Duke of Aosta, the King of the Netherlands, and the Khedive, Ismail Pacha; dead too the four Prussians, who four years later, surrounded by their *Uhlans*, would ride horseback into this same Paris over the ruins of the empire.

And the Emperor, likewise, is dead, with the collapsing of his dream; the dream that shaped itself before his ardent, youthful soul on the terrace at Arenenberg in face of the great melancholy lake. M. E. H.

Forestry As Related to the Farm

"Since the phrasing of the subject is such a happy conceit, I should like to trace the kinship closely between forestry and the farm, or the

20 DISCOURSES by Dr. Emil G. Hirsch

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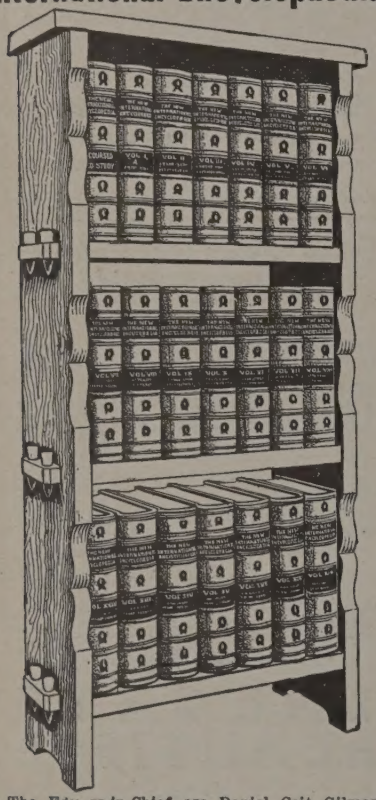

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